

The Spirit of Missions;

EDITED FOR

THE BOARD OF MISSIONS

Of the Protestant Episcopal Church of the United States of America.

PREACH THE GOSPEL TO EVERY CREATURE.

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No. 4.

CORRESPONDENCE.

—
DOMESTIC.

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WISCONSIN.

FROM THE REV. SOLOMON DAVIS, MISSIONARY AT DUCK CREEK.

Duck Creek, Feb. 17, 1841.

I have not been able until yesterday to get a council of the chiefs for consultation, on the subject of my western visit. I then explained to them the contents of your letter of Dec. 23, and informed them that I considered it my duty to go in obedience to your wishes, and open the door for the introduction of the Gospel among their brethren in the far west: that I hoped they would throw nothing across my path, but would try by all the means in their power to make it smooth: that the Committee, the Oneidas, and myself, should see with one eye, and have but one feeling on a subject which we all acknowledge to be of the greatest importance: that if we could be as one in the matter, I wanted to have them say to me what arrangement should be made for them during my absence—that the Committee and their missionary felt an ardent desire that their wishes be consulted, and all which could, should be done, to make things go prosperously with them while I was away.

After much deliberation, the chiefs replied, as follows:—

“Father! The letter you have read from our Christian fathers and brothers in New-York is understood by us. The words have been carefully weighed. They are heavy. They are all good. We feel glad that they have it in their hearts to do good to our brothers in the far west. We are not willing ourselves to throw any thing across the path which they have marked out for you. If our brothers can be made to share the same blessings, and drink from the same fountain that we do, we will rejoice in it. You must not consider, therefore, that *we* stand between you and them. It is our desire that you go, provided it can be done with safety, to our nation.”

"Father! Had it not been for our Christian fathers and brothers in New-York, and for your exertions united with theirs in our behalf, we are satisfied that we should now have had no land here. Like the Six Nations, to whom we were once related, we should not at this time have had a spot of earth whereon to place our feet. We know that we had not sufficient strength of ourselves to gain this home. We had struggled to do so for years. You saw with your eyes how we were tangled up. The cords that bound us were cut by other hands than ours, and we were let loose. You procured this home for us; and if you leave us we fear we are not strong enough to hold on to it. Among white people, we have no real friends but Christian friends. We may, and have, looked for them elsewhere, but in vain.

"Father! It is our wish that this talk be explained to our Christian fathers and brothers in New-York. They and you must be the judges, whether or not it be best for you to leave us at this time. Should it be thought best that you go, we will try to hold together and keep our affairs as straight as we can. You will thank them for looking after another teacher for our children. May the Great and Good Spirit reward them for their kindness to our nation."

I feel it to be a duty to visit the western tribes. It is certainly time we were doing more than merely looking towards the poor perishing inhabitants in that region. I hope to set out about the 20th of April.

KENTUCKY.

FROM THE REV. N. N. COWGILL, MISSIONARY IN MEADE COUNTY, &c.
Beechland, near Louisville, Dec. 22, 1840.

Since my appointment as missionary, I have continued to hold two services a month at Brandenburg, Meade Co.; and one service a month in a populous and excellent neighborhood in Breckenridge Co.—except that I have been once prevented filling my appointments at both places by a very severe snow-storm. During the Bishop's visitation, we had service for several successive days at Brandenburg; and we have every reason to believe that the good seed was sown in honest and good hearts, which seem to promise a rich harvest.

I have also performed services at Elizabethtown, Hardin Co., where our few friends speak of putting up a church the coming year. There are also two points in this county, one in this neighborhood—the other about seven miles from here, at each of which, with the advice of the Bishop, I give one service a month.

In performing my duties, I have travelled during the last three months upwards of 460 miles. My labors are thus somewhat arduous in the way of travelling; yet am I strengthened and refreshed in knowing that many of our scattered sheep are again brought within the fold of the Church, and are receiving joyfully

the bread of life at her altar. My present field of labor is decidedly the most interesting and promising of any that I have yet occupied. Families, 17; baptisms—infants, 5, adult, 1; confirmed, 3; communicants added, 4; present number, 15.

FROM THE REV. F. B. NASH, MISSIONARY AT PARIS.

Paris, Dec. 26, 1840.

The situation and prospects of the Church at this station are much the same as they were when I made my last report. The Sunday school is still quite flourishing.

For the purpose of completing one of the basement rooms of the church, and making other improvements in and about it, the ladies of the congregation have raised, during the last quarter, principally by means of a fair, nearly \$400. This sum will enable us to fit up neatly one of the basement rooms of the church for a Sunday school and lecture room, which we are greatly in want of, and to make all the other proposed improvements.

FROM THE REV. M. F. MAURY, MISSIONARY AT DANVILLE.

Danville, Dec. 27, 1840.

I have continued to officiate in Danville regularly as when I last reported, with the exception of one Sunday, when I was called some forty-five miles from this place to attend a funeral in the vicinity of Versailles. My Sunday afternoons are now spent in the Sunday school, as it is difficult to obtain teachers whose hearts are engaged in the work; besides, I feel that, as the nurseries of the Church, every missionary ought to devote much of his time to them, particularly in a country like ours, where children grow up almost unrestrained. I think our strength is increasing slowly; and that we shall, under God's blessing, yet see better and brighter days. I have baptized two infants.

The ladies of the parish have raised from seventy-five to a hundred dollars towards purchasing a bell; and we hope so soon as the requisite amount can be obtained, to finish our little church and put it up. I suppose \$800 will be sufficient to complete it in good style, and this sum we expect to raise amongst ourselves.

FROM THE REV. ROBERT ASH, MISSIONARY AT SMITHLAND.

Smithland, Dec. 28, 1840.

My services have been continued every Lord's day, except one. Nothing special has occurred during this time. I have received the circular of the Committee, requesting contributions to be made to its funds. I hope to do something towards this object during the next quarter, and stately afterwards. Families, 12; present number of communicants, 3; Sunday school, teachers, 2, scholars, 26.

TENNESSEE.

FROM THE REV. EDWARD REED, MISSIONARY AT RANDOLPH.

Randolph, Jan. 13, 1841.

I am compelled to report but little done during the last quarter. I have officiated but three times--on the Sunday before Christmas, on Christmas day, and on Sunday following. But my health is now so far restored as to create the hope that I shall hereafter be able regularly to discharge my customary duties. I trust God will give me such strength as will enable me to endure hardness as a good soldier of Jesus Christ. As to the condition of the parish, I can only say that the long deprivation of ministerial services does not seem to leave (as is too often the case) any disinclination to attend at the house of God. We are daily expecting the Bishop, and I hope to present to him a few candidates for confirmation.

FROM THE REV. P. W. ALSTON, MISSIONARY AT MEMPHIS.

Memphis, January 14, 1841.

The following statement is for the year 1840:—Baptized, adults, 4, children, 7, total, 11; confirmed, 9; communicants added, by removals, 9; new, 12—lost by removals, 4—by death, 1—present number, 32.

Several have been received to communion who still wait an opportunity to be confirmed—the fall visitation of our Bishop having been providentially hindered.

During winter, the attendance at the Sunday school is limited, and the class of adult catechumens suspended entirely. My custom has been to hold two public services on the Lord's day, one on all other holy days, and (when the week contains no holy day of the Church) on Wednesday. The latter, excepting the principal festivals and fasts, are without a sermon. The attendance on such occasions, all circumstances considered, has been better than I anticipated, and is improving. Not only persons professedly religious, with an eye to whom the plan was exclusively adopted,—but others, I find, are attracted within its scope, of the interesting class who are not far from the kingdom of God.

FROM THE REV. DANIEL STEPHENS, D. D., MISSIONARY AT BOLIVAR.

Bolivar, Jan. 19, 1841.

I have but little to add to what was detailed in a former letter, when I informed the Committee of the addition of four communicants, and of the interruption in the building of the church.

The vestry, however, are determined to proceed in the spring, and erect the church edifice without fail.

GEORGIA.

FROM THE REV. E. B. KELLOGG, MISSIONARY AT CLARKSVILLE.

Clarksville, Dec. 30, 1840.

Since the removal of my congregation to the low country,

which always takes place by the first of November, it has not been thought advisable by the two or three families remaining here, to attempt holding services again in the morning at the Academy during the winter. I have accordingly spent my mornings with the Sunday school, and officiated every Sunday afternoon in the Methodist Church. My congregations have been small, as all congregations are at this season of the year in this region. This may be owing, in part, to the open and uncomfortable condition of our houses of worship. My Sunday school has also suffered its customary diminution. The people cannot, to any great extent, be prevailed on to send their children to Sunday school in the winter. Our Building Committee have entered on a legal process to enforce the completion of our church. They have brought the contractors under bonds to give their personal attendance until it is finished. They have already commenced work again, and our hopes once more begin to revive.

Families, 3; communicants added, by removal, 1—present number, 8; Sunday school, teachers, 2, scholars, 18; contributions for Domestic Missions, \$5.

FLORIDA.

FROM THE REV. DAVID BROWN, MISSIONARY AT JACKSONVILLE.

Jacksonville, Dec. 22, 1840.

In common with the almost entire population, myself and family have been visited with protracted sickness.

During the time of my own sickness, public services could have been but very partially attended, on account of the general prevailing illness; but I feel it to have been a severe Providence, not to be able to visit the sick and the dying. But it is good for us to experience the "severity" as well as the goodness of God. Though far from having received my former strength, I feel that now, by God's help, I shall be able to pursue the duties of my mission. I have baptized one child. At the coming Christmas solemnities there are hopes, through divine grace, of an increase of our communion which has been diminished the current year by the removal of two families on whom depended much of the future prospects of the church.

ALABAMA.

FROM THE REV. J. J. SCOTT, MISSIONARY AT LIVINGSTON.

Livingston, Sumpter Co., Dec. 8, 1840.

Since my last report my labors have been amid great and continued discouragements. Coming here soon after my ordination, with little knowledge of the peculiar condition of the country, in my first reports, I had to rely more on the representations of others than on any information I could have been possessed of from actual experience. I endeavored to enter warmly into the sympathies of the scattered Episcopalians around me, hoping they would strengthen my weak hands, and by a united and cordial support enable me to labor efficiently in the cause of Christ and

the Church, looking to the keeper of Israel for a blessing. My expectations have not been all realized. I have often had to lament the want of that faith among us that worketh by love. Our congregations at this place and Demopolis, where I have officiated six times, are uniformly good. I am pleased also with the seriousness, attention and order that has characterized them; but as no effort has been made for the support of the institutions of the Gospel, I am in doubt as to the influence of the effort which the Church has made here purely from the love of souls. I will keep up the work with the hope something may be done worthy of a good and glorious cause.

I have alternated between this place and the Fork of Green with the exception of the time devoted to Demopolis. I have baptized two white and two colored infants. Not being a priest, the Rev. Mr. Hanson was kind enough to come over and administer the Sacrament of the Lord's Supper for me once in the month of August. By removal we have lost one communicant.

Dec. 30, 1840.—I could most sincerely wish that my exertions in behalf of Christ and the Church, since my last report, had been attended with more pleasing and happier results. However, as we are not to despise the day of small things, I am not yet wholly discouraged. If our efforts hitherto—though feeble—yet honest and sincere, have not been crowned by the happy and beneficial results we anticipated, it may be the blessing of the Lord is yet in reserve.

We have lost one communicant by death, and two by removal; and by removal one has been added. I am gratified in being able to report an accession of one individual from the "Association of Baptists." This gentleman is an intelligent and pious lawyer, and from the account he has given me of the works he has read and the arguments which have influenced his mind and even forced him to become a member of the Church, I am fully satisfied that it was an act of great deliberation and under a prayerful spirit. I have evidence too, that as he has become a partaker of the rich and heavenly benefits which flow to us from Christ our Saviour through his Church as the channel of communication, he will be humble, pious and zealous in good works, such as are considered the proper fruits of a Gospel faith.

March 2, 1841.—Since my last letter, besides supplying Livingston and Demopolis with the usual public services on alternate Sundays, I have extended my labor to the surrounding country. Rambling through the county of Sumpter—the upper part of Green, and a part of Marengo, I performed a journey of more than three hundred miles on horseback. This journey was so arranged, as not to interrupt my regular appointments at our missionary stations. I undertook this extra duty on account of the repeated invitations of the scattered children of the Church, that some one of our clergy should visit them in their retirement. I met with many persons, who, having been educated within the pale of the Church,

retain a fondness for our liturgy and services—and others again (the number not so numerous) whose associations are so vivid, and who express themselves so strongly in favor of the doctrines, discipline, and worship of the Church, as to leave no doubt on my mind, that at some future day I shall have the happiness of reporting that they are co-workers with me in advancing the interests of the Church, and building the walls of our Zion in these destitute places. As it is very inconvenient to assemble the people other than on Sundays, I did not have an opportunity of performing public service but once—and that was at Gainsville, a very pretty little place on the Big river, Sumpter county. We had in attendance a very respectable and attentive congregation. I ascertained that there are ten or twelve Episcopalians in the neighborhood, who were only prevented from attending, though the weather was inclement, from the notice of my appointment not having reached them in time. Both at this place and Eutaw, the county seat of Green, I made such arrangements that our provisional Bishop, if convenient to himself, might visit them respectively. There are a few highly respectable Churchmen at Eutaw, and as the place is rapidly improving, I am in hopes we may in a few years establish the Church there with good hope of success.

FROM THE REV. J. E. SAWYER, MISSIONARY AT GREENSBORO.
Greensboro', Dec. 26, 1840.

I had hoped to have been able to announce at this time that our church edifice was completed, and that we were enjoying the sacred pleasure of worshipping the Lord our God with all solemnities appropriate to his "holy temple." But we have been disappointed of its completion in the specified time—though we may reasonably hope, that a few weeks will terminate our anxieties on this subject. I find much cause for gratitude to God for the harmony and apparent prosperity of the congregation committed to my care. May the Lord give us his grace and heavenly benediction.

FROM THE REV. T. A. COOK, MISSIONARY AT LA FAYETTE.
La Fayette, Jan. 2, 1841.

I am sorry to say, that my visit to South Carolina did not meet with as much success as I had fondly hoped. The churches there were so much depressed with their own responsibilities, and their charities exhausted by previous applications, that I was forced to return empty handed. Many of my fondest hopes are in a manner blighted by this want of success, as I firmly believed we should have been able to establish a respectable congregation if a church could be built during the present winter.

I have arrived just in time to take leave of one of my wardens and his family, though his place is supplied by another who has joined since my last report. Still I feel his loss severely, and

[April,

am almost cast down in despair; he was to me what our brethren call a right hand man, and his loss is felt by us all.

Our present number of communicants is four in town, and two in the country. I have baptized one child.

FROM THE REV. J. B. WRIGHT, MISSIONARY AT SELMA AND CAHAWBA.

Selma, Dallas Co., Jan. 5, 1841.

After a little more than two years of labor, amid great financial embarrassments of the country, I have now the pleasure of informing the Committee of the completion of our church edifice. The building is second in point of cost and finish in the diocese, and is already furnished with a superior organ. A stove has been given us by a kind friend in New-York, and a large bell has been ordered from Troy, and paid for. We have been enabled to hold our services twice on each Lord's day since my last report, with the exception of the morning service on the first Sunday of each month, when I officiate at Cahawba, but return and perform evening service here. Our congregation, though small, is on the increase; and I think I may truly say, that our prospects were never more favorable than now, not only for a permanent increase of the congregation, but for the addition to the Church "of such as shall be saved."

FROM THE REV. F. B. LEE, MISSIONARY AT CARLOWVILLE.

Carlowville, Dallas Co., Jan. 10, 1841.

I am happy in being able to say that the prospect of my church affords a hope of its being able, at no distant period, to relieve the Committee of the part it has contributed towards my support. Three families (in addition to those mentioned in a previous letter as likely to remove into our neighborhood) are about to settle among us. Our church edifice is being fitted up with pews. The columns have, I think, been erected since my last report, and give a degree of architectural neatness and finish to the building which is rarely to be met with in this wild country.

FROM THE REV. JAMES YOUNG, MISSIONARY AT TUSCUMBIA AND FLORENCE.

Tuscumbia, Dec. 14, 1840.

I left Kentucky with my family on the 13th ult. We had a cold and most uncomfortable passage until we reached Paducah, where we took another boat bound for Florence direct, my place of destination, which we reached on the first instant.

The people I found had been expecting me for nearly two months past, and had almost given me up. We have been received and treated with all kindness and hospitality both in Florence and Tuscumbia. Both the congregations, as you are aware, are quite small and feeble, and, as I was sorry to find, somewhat dispirited. I officiated Sunday before last in the church in Florence for about thirty persons, one half of whom belonged to

other denominations. Many of them having been brought up in the Church, they joined heartily in the services together with the members of the parish ; but what was the effect of our first effort, I know not ; this, however, is manifest, only patience and prayerful effort can put the church in a prosperous condition.

Yesterday we had services in Tuscumbia, where the attendance was smaller than in Florence. Here we have no church edifice, but have the privilege of occupying a very comfortable room in the female Academy, capable of seating eighty or one hundred persons. There are more Episcopalians here ; but they are equally dispirited, in consequence of the distressing embarrassments of the country.

March 1, 1841. As soon as practicable after the reception of the Committee's letter of instructions, and the Extra Spirit of Missions for December 15th, I laid the subject of the Extra before the people, both here and in Tuscumbia, and for the past quarter collected \$8 37 $\frac{1}{2}$. We are few, and comparatively poor ; but I think we shall be able to raise from thirty to forty dollars per annum for Domestic Missionary purposes. We have much, however, to do towards completing the church in Florence, and providing a suitable and permanent place of worship in Tuscumbia, where we still occupy a school room, which is commodious and large enough indeed ; but our tenure is uncertain. We may be deprived of it another year. Considering all this, I am gratified to find the people willing to contribute even the sum referred to. I have officiated constantly, since my arrival here, at the two stations alternately—when the weather permitted the people to attend—both morning and afternoon ; and in bad weather, in the morning only. Once, only, I had no congregation, in consequence of inclement weather. I have administered the Holy Communion three times, and baptized one infant. I have also officiated twice in a school-house, five miles from Florence, for good congregations. Yesterday evening I catechized the children of two Episcopal families in that neighborhood. There much good may be done by the Divine blessing ; and as I have no service in town in the afternoon, when the communion is administered, I intend to devote the time to that place. I want Tracts and Prayer Books exceedingly, for distribution in the country, where they would be extremely useful.

MISSISSIPPI.

FROM THE REV. A. MATTHEWS, MISSIONARY AT HERNANDO.

Hernando, De Soto Co., Dec. 10, 1840.

During the early part of the summer, I made a tour through the part of Mississippi lately called the Choctaw and Chickasaw nations. My object was to learn whether any of our scattered flock had taken up their abode in these new settlements. On this tour I officiated at different points. There was not a place at which I stopped that I did not find some friends of our beloved Zion. Previous to my arrival at this place, I visited

Grenada, a pleasant looking town in Yalobusha county. There I found several persons who professed themselves friendly to the Church. I there organized a Church, and reported the proceedings to the Convention of the Diocese. I visited Oxford, Lafayette county, in the month of September, officiated twice, and baptized two children. There I found some Episcopal families, one of whom is about to remove to this place in consequence of my settling here. On my first visit to this new village, I found but one Episcopalian. I officiated twice on the following Sunday, more, I presume, for a congregation of astonished spectators than humble worshippers. On my second visit I met with another warm Churchman who had just arrived. They earnestly urged me to return amongst them again. I consented to do so. By their invitation also, the Rev. Mr. Alston, of Memphis, paid them a visit, and found some Episcopal families in the country who united with them in organizing a Church. They immediately invited me to take charge of their infant church. In the name of the great Head of the Church I consented to do so, though from the embarrassed circumstances of our friends here, and their great desire to erect a place to worship in, I cannot expect much towards my support from them. I am therefore compelled to look to the fostering aid of the Committee, at least for a time.

I commenced my duties on the seventh Sunday after Trinity. The service has been regularly kept up since that time, with the exception of a trip I was compelled to take to Alabama for my books, &c. I have administered the Holy Communion twice, the number that partook each time being twelve; eight of whom were Episcopalians. I think, through the grace of God, we have a prospect of an increase.

FROM THE REV. G. R. PINCHING, MISSIONARY AT CHARLESTON.

Charleston, Jan. 12, 1841.

I regret exceedingly that I cannot report any apparent change for the better during the last quarter. The truth is, the houses where I am compelled to hold Divine service, are so exceedingly uncomfortable in cold weather, and the families of my little flock are so scattered by recent removals, that I find it difficult to get a congregation, during the cold and very inclement weather which prevails at this season of the year. There is a good deal to try the faith and damp the spirits of an Episcopal missionary laboring alone in the midst of infidelity, sectarianism and fanaticism; and that too with but a scanty supply of what Episcopalians regard as the hand-maid of the Bible, "the Book of Common Prayer," but I have so often applied for a supply in vain, that I am almost led to believe that it is a scarce article with our northern brethren. If it does not please the great Head of his Church to open a greater sphere of usefulness than at present exists, I shall think it my duty to try some other field of labor; and yet it appears hard to leave the few

who are here, exposed to every wind of doctrine without a shepherd to guide them to the pure springs of salvation.

FROM THE REV. C. A. FOSTER, MISSIONARY AT HOLLY SPRINGS.

Holly Springs, Dec. 21, 1840.

I am much encouraged in the missionary work. Our congregations are very good and very attentive and serious. If I mistake not, the rising generation of this community will become Episcopalians at no distant day. May God give the increase to our labors.

Families, 17; baptism, adult, 1; communicants, added, (new) 1, present number, 17; Sunday school, teachers 2, scholars, 18.

Jan. 22, 1841.—In this place there is material, and we have foothold—and the prospect for increase is brightening more and more. Of this I had evidence on Sunday last. The day was so cold that the meeting-houses around us were not opened. I nevertheless, thought it best to open the church, expecting to meet nobody—but to my utter surprise I had a good congregation, consisting principally of young men. The Lord's work demands my undivided attention here.

FROM THE REV. M. L. FORBES, LATE MISSIONARY AT COLUMBUS.

Columbus, Jan. 5, 1841.

Since my last report, the services of the Church have been regular as heretofore twice on each Lord's day, with a weekly lecture. I have admitted four persons to the communion and baptized two children. The present number of communicants is thirty-three. The present number of families belonging to the congregation is twenty-one, nine of whom live from two to fifteen miles in the country.

Since I have had the charge of this parish, I have baptized twenty-seven children and nine adults: twenty-two persons have been received by me as new communicants: eighteen persons have been confirmed: thirteen have removed, and three have died, which leaves our present number thirty-three.

I take this occasion to express my gratitude to the Board of Missions for their kindness and attention to my wants, during my residence in this part of the Lord's vineyard, and should I enter again on missionary ground, it will afford me pleasure to be again connected with them. This is the best evidence I can give of the satisfaction I feel in view of your plans and operations.

ARKANSAS.

FROM THE REV. W. H. C. YEAGER, MISSIONARY AT LITTLE ROCK.

Little Rock, Jan. 1, 1841.

Our Bishop arrived at this place on the 14th of last month. He is here at present. Since his arrival we have been very actively employed in visiting our parishioners, and in making arrangements for the building of a church.

The prospects of the Church are very encouraging. I find

that there are more families favorable to the Church than was reported by me, at the end of the last quarter. Two communicants, whom I did not know as such, together with Mrs. Yeager, I also did not report. Three were added on Christmas day.

The vestry are about to purchase three lots which will cost \$800 each. The owners of the lots will present one lot. Our Bishop has presented us with another, and the third to be paid by the congregation. Subscription papers for the erection of a church are in circulation, \$2000 are already subscribed, and every prospect of success is before us. For these blessings God be praised.

I visited with the Bishop Pine Bluffs, a distance of about 48 miles, and assisted in the services on Sunday last. The prospects of the Church at that place are much better than was anticipated, and the people talk about erecting an edifice very shortly. Our brother Mitchell is patient, persevering and faithful; notwithstanding the many trials and difficulties through which Providence has caused him to pass. Families, 20; baptisms, infants, 2; communicants, added, by removal, 1, new, 3, present number, 7.

FROM THE REV. WILLIAM MITCHELL, MISSIONARY AT PINE BLUFF.

Pine Bluff, Jefferson County, Dec. 4, 1840.

Since my last quarterly report, myself and all my family having been very ill of the prevailing fever, my appropriate official duties were consequently suspended till the 29th of last month. On that Sunday, I ventured to officiate in the church. I am happy to be able to say to you, that my congregation is much better than my fears had caused me to anticipate, from the severe sickness in all the families within my knowledge. I hope to be able to continue these delightful services on each Lord's day. The two last Sundays of my sickness, families came from the country to inquire when I should be able to officiate.

January 11, 1841. I am receiving very little from the people. I had almost come to the conclusion that it is my duty to abandon the missionary field, and seek to supply the wants of my family in some other way. But the Bishop has visited us—and has encouraged me to organize a parish and build a church on a lot donated to us—and promises us aid in its erection. To urge this matter, he visited with me a great number of families; nearly all appear disposed to help us a little. The Bishop promises us books for a Sunday school, and a good supply also of Prayer Books. I purpose, if my health permit it, to organize a Sunday school, and ascertain what are our future prospects among the rising generation.

By the blessing of God, myself and family have been restored to our usual health. I have great reason to be thankful that my health has been continued. My services have been better attended than I feared they would. There are nine families, friends of the Church, and connected with it, in this station, and from five to

six who may be well-wishers to our cause, and who occasionally attend our service, and a few young men.

Baptisms, infants, 3. Communicants, present number, 6; lost by removal, 2, and 1 by death.

FOREIGN.

SANDWICH ISLANDS.

Extract of a Letter from a Member of the Scientific Corps of the Exploring Expedition, addressed to a Bishop of our Church, and urging the appointment of a Missionary Chaplain for Honolulu.

“The Chapel is a neat commodious building, capable of accommodating some four hundred worshippers, furnished with a bell, &c., and has all things decent and in order. It is the only house of worship for the foreign residents, about nine tenths of whom are Americans—the missionaries preaching to the natives in Hawaiian only. In consequence of Mr. Diell’s feeble health, he is unable to preach at present, and the pulpit is un-supplied.

“Since our arrival, at the request of several of the leading residents, the Church service has been read by P. A. Brinsmade, Esq., U. S. Consul, to a fuller congregation than has been known for a long time. It was my happiness to set the example in responding, &c., and though at first from want of familiarity and confidence the responses were few and faint, at present they are more audible and general than I have heard in some churches at home. There has been for a long time a sentiment gaining ground in favor of our Church, founded on the services as performed at rare intervals by such naval chaplains as have visited the port—but hitherto there has been no opening for its permanent establishment. Such is no longer the case, and the unanimous voice of the residents is in favor of the settlement of an Episcopal clergyman. The missionaries themselves are decidedly for such a measure, wisely (as one observed to me) considering it as the most effectual barrier against the inroads of Romanism; and have expressed their willingness to attend with their families when not engaged in preaching. Last Sunday nearly all of them were present, and expressed great satisfaction. In the evening we managed with the aid of a seraphine, (a very fine one) and four voices, to chant the Canticles and Gloria Patri, quite respectably, and a choir is now organizing expressly for this purpose. In short every thing is now ready for an able, evangelical, true Churchman to unite all parties. The society here is as good as could be found at home. American enterprise and character have changed its whole tone within the last five years. Surely, dear sir, we have many in our Zion, men both willing and able to come up to the help of the Lord, against the mighty, and raise the banner of the Church in these

fair islands. Let us not, I beseech you, plead in vain. Send some one over to help us. The majority of residents, as I before stated, are countrymen—they have a claim upon their more favored brethren at home for assistance and encouragement. Shall it, can it be made to deaf ears? God forbid.

“Do not imagine for a moment that I write thus from my own feelings merely. It is not done without mature reflection and consultation with those who reside here, that I have concluded to address you this letter. As to the means of support, I am authorized to say, that from six to seven hundred dollars could be raised here, in addition to the use of a comfortable and neat dwelling-house. One thousand dollars would support a clergyman and family (he should by all means be married) very handsomely—of course twelve hundred dollars would be better. Many little things connectcd with house-keeping would be supplied cheerfully by the whalers and other vessels visiting Honolulu. There has never been a demand on the residents for pecuniary contributions that has not been promptly met. Last year \$400 were raised without difficulty, merely for a temporary supply of the pulpit—\$150 for defraying expenses of a collection of church music, and \$150 more for purchase of a seraphine.”

MISCELLANEOUS.

INDEPENDENT NESTORIANS OF KURDISTAN. *Extracts from the Journal of Dr. Grant.*

On the seventh of October, (1839,) I crossed the ruins of Nineveh, (opposite Mosul,) and the next day entered the mountains of Central Kurdistan, in which I spent the two most interesting months of my life. My visit of seven weeks to the Nestorian patriarch, and the numerous population of those almost inaccessible mountains, where no European had ever penetrated, will, I trust, result in consequences, which shall make angels and men rejoice and give glory to God.

After a second visit to this region, Dr. Grant observes :

It now appears that there are three distinct points, from which the country of the mountain Nestorians can be entered with a good prospect of safety, namely : Mosul, Ooroomiah, or Salmas, and Van ; each of them about equally distant from that country, and forming with each other the three corners of a triangle ; so that in case either, or any two of these routes should at any time be rendered temporarily insecure, the missionary has still other resources for keeping up communications and obtaining supplies. After spending twenty days in the Hakary, or Julamerik country, holding the most free and unrestrained intercourse with Koords as well as Nestorians, travelling unarmed and without a guard, in my American costume, and carrying my little son with me, sleeping in their villages, the castles, and the black tents of the Koords, I left that hitherto lawless region by the last of three

routes above-mentioned, more than ever satisfied that the time has come when missionary labors should be commenced with vigor among the mountain tribes of the Nestorians ; and more than ever regretting the delay that has already taken place.

At Van I spent ten days, during which time I had frequent and most friendly interviews with the heads of the Hakary Koords, who had just been to Erzeroom and tendered his entire allegiance to the Turkish government ; thus annexing his heretofore independent mountains to Turkey, and placing the whole of Central Kurdistan under a responsible government, and consequently removing, or greatly diminishing one of the most appalling obstacles to our gaining direct and safe access to the mountain Nestorians. This is an important change.

The following is from the Journal of Dr. Grant's first visit :

Arrival at Duree (from Mosul, &c.)—Intercourse with the Nestorian Bishop.—I proceeded at an early hour towards the borders of the independent Nestorian country. Their nearest villages are about twelve hours distant ; but some of their men cultivate a portion of the border district of Duree, about six or seven hours from Amadieh, where one of their bishops resides. I engaged mules to this place, but they could not be brought to the town, lest the government officers should seize them for their own use, without making any remuneration for their service. I therefore descended from the fortress on foot. The priest kindly sent his brother to introduce me to the bishop at Duree, and I found his presence important. My Koordish cavass from the chief at Akra was still with me ; but he was very reluctant to proceed, lest he should fall into the hands of some of the independent Nestorians, who are represented as a most formidable race of people. The most extravagant stories are told of them, and it is said that when any of them come to Amadieh to trade, they are not allowed to remain in the town over night, lest they should obtain possession of the fortress. They are regarded as almost invincible, and are represented as having the power of vanquishing their enemies by some magical spell in their looks. On one occasion they came and drove away the flocks of the Koords, from under the very walls of Amadieh in return for some aggression upon themselves ; and when the Ravendoose Koords, after subduing all the surrounding region, threatened their country, the Nestorians are said to have seized six or seven of the Koords and cut off their heads and hung them up over a narrow bridge which led to their district, as a warning to the Koords who might attempt to invade them. That such stories are told and believed by their Moslem neighbors is sufficient evidence of the terror inspired by their name. “ To the borders of their country,” said the vigorous pasha of Mosul, “ I will be responsible for your safety; you may put gold on your head, and you will have nothing to fear ; but I warn you that I can protect you no farther. Those mountain infidels (Chris-

tians) acknowledge neither pashas nor kings, but from time immemorial every man has been his own king!" To the borders of their country I therefore required the attendance of the cavass as a protection against the Koords, and we set out together through a bold rocky defile over the wild mountains on our north and northeast.

As we approached the village of Duree, after a toilsome ride of seven hours over the rough mountain passes, we were hailed by several of the mountain Nestorians from the independent district of Te-ar-ee, who demanded who we were, what we wanted, whither going, &c.; and the demand was repeated by each successive party we passed, till finally the cry seemed to issue from the very rocks over our head, "Who are you? whence do you come? what do you want?" A cry so often repeated in the deep Syriac gutturals of their stentorian voices, was not a little startling: and then their bold bearing, and a certain fierceness of expression and spirited action and intonation of voice, with the scrutinizing inquiry whether we were not catholics or bad men whom they might rob—as one inquired of our Nestorian guide—bereft my poor cavass of the little courage that had sustained him thus far, and he manifested so much real alarm that I yielded to his earnest request, and dismissed him as soon as we reached the house of the bishop, who assured me that his presence was no longer desirable.

The people soon satisfied themselves of my character and friendly intentions, and finding that I spoke their language, seemed to regard me as one of their own people, and gathered around me in the most friendly manner, but without that familiar sycophancy so common among the christian subjects of Persian and Turkish dominion. The next day they came from all directions for medical aid. One man became quite alarmed at being made so sick by an emetic: but when it was over, such was his relief that he wanted some more of the same; and others, instead of asking me to prescribe, often asked for "*derman d'mortha*," medicine of bile.

The bishop, who is a most patriarchal personage, with a long white beard, was very cordial and took me into his venerable church, a very ancient structure made by enlarging a natural cave by means of heavy stone walls in front of the precipitous rock. It stood far up on the side of the mountain, and within it was dark as midnight.

The attentive old bishop took my hand and guided it to a plain cross which lay upon the altar, supposing I would manifest my veneration or devotional feelings after their own custom by pressing it to my lips; and I must confess that there is something affecting in this simple outward expression as practised by the Nestorians, who mingle it with none of the image worship, or the other corrupt observances of the Roman Catholic Church. May it not be that the abuse of such symbols by the votaries of the Roman see has carried us protestants to the other extreme,

when we utterly condemn the simple memento of the cross? The old bishop sleeps in his solitary church so as to be in readiness to attend his devotions before daylight in the morning; and he was much gratified by the present of a box of loco-foco's which I gave him to ignite his lamp. A number of bee-hives, the property of the church, were kept here, and the honey from them was regarded as peculiarly valuable. It was certainly very fine. Red squirrels were skipping among the black walnut trees, the first of the squirrel tribe I have seen in the east.

Iron mines, under the control of the Koordish chief, are wrought by the Nestorians near this place, and lead mines are numerous in the Nestorian country beyond.

Duree is nominally subject to the Turkish government and immediately responsible to the Koordish chief of Berwer, a sub-chief of Amadieh.

A high range of mountains still separates me from the proper country of the independent Nestorians. At Mosul, I was strongly advised not to venture into their country until I should send and obtain an escort from the patriarch; but after mature consideration and free consultation with the bishop, I resolved to proceed at once, for by this course I might gain the good will of the Nestorians from the confidence I evinced in them, and also save eight or ten days delay—a consideration of some importance on the eve of winter among these lofty mountains. The bishop volunteered to send an intelligent young Nestorian with me, and two others went to bring back the mules which I hired to Lezan, the first village of the independent tribe of Te-ar-ee, the nearest and by far the most powerful of the mountain tribes.

To enable me to secure a footing where, as I was told, I could neither ride on my mule nor walk with shoes, so precipitous was the mountain, I exchanged my wide Turkish boots for the bishop's sandals wrought with hair cord.

View from the Mountain—Reception at the Village.—Thus equipped in native style, I set off on the 18th, at an early hour in the morning; and after a toilsome ascent of an hour and a half, I found myself at the summit of the mountain, where a scene indescribably grand was spread out before me. The country of the independent Nestorians opened before my enraptured vision like a vast amphitheatre of wild precipitous mountains, broken with deep, dark-looking defiles and narrow glens, into few of which the eye could penetrate so far as to gain a distinct view of the cheerful smiling villages which have long been the secure abodes of the main body of the Nestorian Church—the home of a hundred thousand Christians, around whom the arm of Omnipotence had reared the adamantine ramparts whose lofty snow-capped summits seemed to blend with the skies in the distant horizon. Here in their munition of rocks, has God preserved, as if for some great end in the economy of his grace, a chosen remnant of his ancient church, secure from the beast and the false prophet, safe from the flames of persecution and the

clangor of war. As I gazed and wondered, I seemed as if standing on Pisgah's top, and I could with a full heart exclaim,—

“ On the mountain's top appearing,
Lo the sacred herald stands;
Welcome news to Zion bearing,
Zion long in hostile lands!—
Mourning captive!
God himself shall loose thy bands.”

I retired to a sequestered pinnacle of rock where I could feast my vision upon the sublime spectacle and pour out my heartfelt gratitude that I had been brought at length, through so many perils, to behold a country from which emanated the brightest beams of hope for the long benighted empire of Mohammedan delusion, by whose millions of votaries I was surrounded on every side. My thoughts went back to the time when, as tradition and history alike testify, the gospel standard was reared in these mountains by apostles' hands, (for it was not from Nestorius, but from Thomas, Bartholomew, Thaddeus and others, that this people first received the knowledge of a Saviour)—to the days when their missionaries were spread abroad throughout the east, and for more than a thousand years continued to plant and sustain the standard of the cross through the remote and barbarous countries of Central Asia, Tartary, Mongolia, and China. I looked at their present state, sunk down into the ignorance of semi-barbarism and the light of vital piety well nigh extinguished upon their altars, and my heart bled for their condition. But hope pointed her radiant wand to brighter scenes when all these glens and rocks and vales shall echo and re-echo to the glad praises of our God; and like a day-star these Nestorians shall arise to usher in a glorious and resplendent day. But ere that bright morning shall salute our eyes, there is a mighty work to be done—a conflict with the powers of darkness before the shout of victory. Let us arm this brave band for the contest.

Onward to the work!—and onward I sped my course down the steep declivity of the mountain, now cautiously climbing along the precipitous descent and over the rocks which obstructed our course; now resting my weary limbs under the inviting shade of some wild pear-tree; and anon, mounted on my hardy mule, winding along our narrow zig-zag pathway over the mountain spurs, and down, far down, to the banks of the rolling, noisy, dashing Zab, where lay one of the large populous villages of the independent Nestorians, which extended amid fertile gardens for more than a mile in length.

What reception shall I meet from these wild sons of the mountain who have never seen the face of a foreigner before? How will they regard the helpless stranger thrown so entirely upon their mercy? One breath of suspicion might blast my fondest hopes. But God was smiling upon the work in which I was engaged, prayer had been heard, and the way was prepared

for me in a manner so wonderful that I can hardly forbear repeating the account, though already made public. The only person I had ever seen from this remote tribe was a young Nestorian who came to me about a year ago entirely blind. He said he had never expected to see the light of day till my name had reached his country, and he had been told that I could restore his sight. With wonderful perseverance he had gone from village to village seeking some one to lead him by the hand, till, in the course of five or six weeks, he reached my residence at Ooroomiah, where I removed the cataract from his eyes, and he returned to his mountains seeing. Scarcely had I entered the first village in his country when this young man, hearing of my approach, came with a smiling countenance, bearing in his hand a present of honey in token of his gratitude for the restoration of his sight, and affording me an introduction to the confidence and affections of his people.

I was invited to the residence of the chief man of the village, whose house was built after the common style of the country, of stone laid in mud, with flat terrace roof, having a basement and second story, with two or three apartments in each. We were seated upon the floor in "a large upper room," which serves as the guest chamber, and the family room in the summer, but is too open to be comfortable in winter. Food was placed before us in a very large wooden bowl laid upon the skin of a wild goat which was spread upon the carpet with the hair side down, and served as a table and cloth. Bread made of millet baked in the manner of the Virginia hoe-cake, but not so palatable, was laid round the edge of our goat-skin table, and large wooden spoons laid down for each one of the party, eight or ten in number, to help himself out of the common dish, as the people here eat with their fingers less than those of Persia. Whenever the goat-skin was brought forward I noticed that it contained the fragments of bread left at the previous meals, and was told on inquiry that this singular custom was observed in obedience to our Saviour's injunction, "Gather up the fragments that nothing be lost," and also that they might retain the blessing which had been pronounced upon previous repasts, because the service being in the ancient language is only intelligible to the clergy and cannot be properly performed by the laity. The women did not come forward to eat with the men, but instead of receiving what they left, as is very common in the east, a separate portion was reserved for the females, and in all respects they were treated with more consideration and regarded more as companions, than in most Asiatic countries. Till evening they were constantly occupied in their various employments, within or out of the house, and in all respects remarkably exemplified Solomon's description of a virtuous woman, even to their method of spinning, Prov. 31: 19—literally holding her distaff in her hand, while she gives her long wooden spindle a twirl with the other hand and then lays hold of it to wind up her thread, for they use

no wheel. She clothes her household in scarlet or striped cloth made of wool and resembling Scotch tartan, of a beautiful and substantial texture.

The women appear to be neat, industrious and frugal, and they are remarkably chaste, without the false affectation of modesty too often seen in these countries. Two of the young married women in the house came forward in the evening, in the presence of their husbands, and joined in our social visit, and each of them gave me a brass ring from her wrist, at my request, to show to our American ladies, regarding whose customs they made many inquiries. Like others of their people they were the most surprised that our ladies should negotiate their own matrimonial engagements; and that their fathers should give them in marriage without receiving a dowry in payment for his daughters. Their dress is neat and becoming, though sometimes their wide trowsers make them look a little too masculine : they braid their hair and wear but few ornaments.

Grapes, figs, and pomegranates, I found among their fruits in the lower villages on the river, where rice is also cultivated, to the great detriment of health. Apples and other northern fruits are found in the higher villages. Wheat is little cultivated for want of space, but it is brought from Amadieh in exchange for honey and butter.

A Sabbath in the Village, &c.—In room of “the church-going bell,” a thin piece of board was struck rapidly with a mallet to call the villagers to church at the rising of sun. Each person on entering the church put off his shoes and testified his reverence for the sanctuary of God by kissing the door-posts or threshold, then passed on to kiss the Gospels lying upon the altar, then the cross, and finally the hand of his religious teacher.

The church, like all I saw in the mountains, was a very solid stone edifice with arched roof, and would stand for ages. Others that I saw had stood for more than fourteen centuries, according to their ancient records. For the narrow door, which would not admit a man without much stooping, the usual explanation was given, “Straight is the gate,” &c., a truth of which they wished to be reminded when entering the sanctuary. The prayers and the singing or chanting of the psalms were all in the ancient Syriac language and quite unintelligible to the common people; but one of the priests read a portion of the gospels and gave the translation into the vulgar Syriac spoken by the Nestorians, and this constituted the preaching. Sometimes the reading is accompanied by some explanations or legendary story, of which they have many.

It was a sacramental occasion and the bread and wine were consecrated in the sanctuary or “holy place” of the church, and then brought out by a priest and a deacon, while each member of the church went forward in rotation and partook of a small piece of the bread from the hand of the priest, who held a napkin to prevent any particles from falling as he put the morsel

into the mouth of the communicant ; and then he drank of the wine, which was held with great care by the deacon so that not a drop should be spilled. But there was none of that idolatrous adoration of the host, so characteristic of the mass of the Romanists and of the other oriental churches. On the contrary, there was almost a scriptural simplicity in the observance of this solemn ordinance.

The priest who had officiated in the prayers and instruction of the congregation partook first of the sacred elements, and invited me to partake next. Hitherto I had never partaken with the Nestorians of this ordinance ; but to have declined under present circumstances would have done as much injustice to my own feelings as to theirs. For many months I had not been privileged with coming to the table of the Lord : God had in great mercy preserved me through many perils and brought me among a people who had received the gospel from the apostles and immediate disciples of our Saviour, and had preserved its doctrines with a great degree of purity ; and though there was painful evidence of a great want of spiritual life, I was encouraged to hope that some almost smothered sparks of vital piety were still burning upon these altars, and I could not but regard it as a branch of the true church of God, though immersed in the darkness of gross ignorance and superstition and spiritual torpor, if not death. But there was still much in their character and circumstances of deep and lively interest ; my heart was drawn out towards them in warm affection, and seldom have I commemorated the dying love of Christ under circumstances more deeply interesting than among these primitive Christians, in the wild mountains of ancient Assyria. There was great stillness and propriety of deportment in the congregation, and all retired without noise or confusion. In passing out each person received at the door a very thin leaf of bread rolled together and enclosing a morsel of meat, the "love feast" of the early Christians of the first and second century.*

Several of the people then went to the house of the church steward and partook of a more substantial but plain repast, and soon after retired to their houses or called upon their more immediate friends, and the day was observed with far more propriety than I have seen by any other Christians of the east ; and there was a general stillness throughout the village, such as I have witnessed in few places in more highly favored lands. There was no noisy merriment and no attention to secular business, and the social intercourse of the people was nothing more than what was practised in the ancient Hebrew church. Formerly they are said to have regarded the Christian Sabbath with so much sacredness as to put to death persons for travelling on that holy day.

In the evening many of the people again assembled for prayers at the church, and morning and evening prayers are held there

* Mosheim's Eccl. Hist. vol. 1, p. 54.

through the whole week. But, unlike what I have seen anywhere else in the east, many of the people say their prayers in their own dwellings, instead of going to the church during the week, and a small wooden cross may be seen hanging from a post for them to kiss before prayers, a practice which they regard as a simple expression of love to Christ and faith in his death and atonement; and it is not regarded in any sense as an object of religious worship.

[To be continued.]

THE BECHUANAS—SOUTH AFRICA.—“In one of my journeys in a village, I met a young man and a number of women; he was exhorting them to be faithful and zealous, and diligent in reading the Scriptures. He said to me, ‘I would like to ask you one question; it is one that has made us talk a great deal. But you have so much wisdom that I am ashamed to ask you.’ What is it? said I. At last he said: ‘Did those holy men who wrote the word of God, know that there were Bechuanas in the world?’ My reply was, that certainly the word of God was intended for all men. ‘But what is your opinion?’ said I. He said, ‘I think they did, because the word of God describes every sin which the wicked Bechuanas have in their hearts: you know that they are the most wicked people in the world, and it is all described in that book; so that those who are unconverted do not like to hear us read, because they say we are turning their hearts inside out.’

“Yes! The Bechuanas were certainly degraded, ignorant, brutal: but let us look now at what the Gospel has accomplished for that people, who were truly once *not a people*. Instead of the festive dance and the obscene song, the shout of revelry over slaughtered mothers and slaughtered infants, you may now hear the songs of Zion sung in a strange land—in heathen hamlets, which never before heard any thing but the sounds of war and obscene mirth. There you may see the father of the family take portions of the word of God, and his hymn-book, and sit and read, and sing the praises of Jehovah, and then kneel at his family altar: and there are all the feelings which, as some will have it, are not to be found in African hearts. But I know African hearts and African heads; and I know there are materials there, which only want working, to make the African head equal to the European. The soil is as good as the soil of the human heart in any country; and, if we pursue our work, Africa will again become what she once was, when she sent forth her orators, her generals, and her nobles; ay and her bishops to the Church, and her martyrs to the flames.

A Native Chief.—“Four or five years ago a stranger came to my house. He rode on an ox; accompanied by an attendant, who also rode on one. I was standing before my door when the stranger came up. Without speaking, he jumped off the

ox, and came and shook hands with me. I said, ‘Friend, from whence comest thou?’ He did not reply. I put the question again. He then said, ‘I come from a great distance, and I come to see you—even you.’ I thought it possible he might have come to see me on account of my appearance, which must have been rather odd, especially as my beard was a foot long. He looked exceedingly grave at me, and said, ‘I have long wished to see you: I have heard much of you, and my heart is white, now I behold you.’ I took him into the house, and we conversed about the things of the country. I took a proof sheet to our printing-office, and on my return he seemed drowned in thought. I asked him the news of the country. ‘We have no news there—all is the same that it was in the beginning. He knew nothing about any news or change. Here is the place for news; for I hear that all things are made new.’

“I pointed out a place on my premises where he could sleep, and told a boy to tell him that I should send him some food. The boy returned, and said that he had brought plenty of food with him, and thought he was the most extraordinary stranger I ever saw; for all the multitudes who have visited my house and made it a caravansary—among whom were kings, queens, dukes, princes, noble and ignoble—all came hungry, and all came to be fed by me; but this man brought a supply with him, and intended to stop a day or two. The next morning he returned to the house, and sat down, and we conversed for hours. I felt a peculiar interest in him. He prepared to leave that evening, and when he departed he said: ‘Friend, I have seen you, and I return to my home,’ about 130 miles distant, ‘with a heart delighted.’ I have heard the words of thy mouth, and thy words I shall endeavor to take care of in my heart; but I am too young, and have but yesterday been born; and it is only now that my ears begin to hear those things which have made this place a great place, and this people a great people.’ He referred to influences of the Gospel, as he witnessed it before his eyes.

“About a month afterwards he paid me another visit, and heard more of the things of God. He parted with me sighing and weeping, because he was obliged to return home without having his heart filled with joy; for he knew what it was to mourn and weep over his sin. He said to me, ‘O my friend, visit my people!’ I engaged to do so. The time came; and after passing through populous towns, where I preached the gospel to thousands, I arrived at his town late on Saturday evening. I was in advance of the wagon. The moment I entered the village, where never missionary had been before, it was sounded that the teacher was come, and I was surrounded, fairly wedged in—young and old, mothers, children, and every one rejoicing to see the stranger. It being too late to preach that evening, I retired to rest about twelve o’clock. When I arose in the morning and opened the tent, to my amazement the whole population

of the village were assembled before my wagon, waiting for me to open my lips and speak to them about Jesus. I preached to them on *the grace of God, which bringeth salvation*, which had *appeared unto all men*. They listened with attention, and were filled with amazement when I told them of the love of God to a fallen world. They separated after hearing me preach; and in an hour they came back, all of one mind, and requested me to preach the word over again. I told them that I wanted some coffee, not having had any breakfast. One of them immediately brought me a vessel full of milk, and they expected that I should preach to them again directly. They all stood round, for they had no idea of sitting, and you could have heard a pin drop in that multitude. I preached to them for the space of an hour and a half. In evening the bright moon rose upon another swarthy congregation, and by moonlight I read the hymns and the text. We sang the songs of Zion, and I preached to them of creation, providence and redemption. I could hear the heavy sigh, and see the glistening tear upon the swarthy cheek.

"Among that people there is now a christian church. The chief who came to visit me is a lovely example of the grace of the Saviour. His brother is a native teacher and schoolmaster among them. Many of them are now able to read in their own language the wonderful works of God."

Familial love in a converted heathen. "On entering a house to attend a sick child, I said to the mother, who was weeping, 'My child,' (for so we speak—she was a convert,) 'what aileth thee? Is the baby still ill?' 'No, no,' she replied, with a heavy sigh. 'Why do you weep, then?' 'Oh my mother!' was her reply. 'Which, your mother-in-law?' 'No, not my mother-in-law; my own dear mother who bore me!' and she paused and sobbed, as if her very heart would burst through her bosom. I said, 'What is the matter with your mother?' Holding out the Gospel of St. Luke in her hand, bedewed with tears, she said, 'My mother,' (who was still in her native district, from whence this daughter had been brought captive,) 'my mother will never see this book! my mother will never hear the glad tidings of this book!' and sighing and sobbing again, she looked to heaven and breathed a prayer. It was, 'my mother, my mother! she will never hear the glad sound that I have heard! the light which shone on me will never shine on her! she will never taste that love of the Saviour which I have tasted!' Oh could you have witnessed that sable daughter of Africa weeping for a far distant mother, and looking heavenward and saying, 'My mother—my mother!'"—*Rev. R. Moffat.*

REMARKABLE PRESERVATION OF MISSION PROPERTY AT BEY-ROUT DURING THE LATE ATTACK UPON THAT CITY.—As I drew near the Mission house, (says one of the missionaries,) I was encouraged by seeing the American flag which I had hoisted,

still floating over it; and soon met my janissary, who informed me that he had remained through the whole, placing as many thicknesses of stone wall as he could find, between himself and the range of ships, when they fired. He assured me, to my unspeakable relief, that although the soldiers had encamped in my garden, and the pasha had withdrawn his guards immediately upon our leaving, it had not been pillaged. After showing me a pile of cannon balls which he had picked up on the premises, he proceeded to point out the avenues which some of them had opened through the house. Two, one a sixty-eight pounder, had entered the bed-room, and after piercing the outer wall of solid stone, one had rebounded from the opposite wall into the apartment, and the other had passed through into the court of the house. A third had gone through the kitchen and an adjoining store-room into the garden. A fourth, also a sixty-eight pounder, had penetrated the basement, which is appropriated to the boys' seminary, and lodged in one of the rooms, after forcing a passage through four stone walls, each twelve inches in thickness. Two or three other balls had grazed the house, and two bombs had burst in the yard, carrying away the stone gate posts; and the trees and fences around, all bore marks of the storm. The furniture in the house was uninjured; not an article, either of Mr. Hebard's or my own, or belonging to the mission, had sustained the least harm. The perforations in the walls, which can easily be closed, were the sole and trifling damage. We had trembled for the library, on account of the delicate and costly apparatus of the seminary which it contained, and on account of its valuable manuscripts and books, especially the writings of the christian fathers, in eighty folio volumes, from which Mr. Bird drew such convincing arguments, and the loss of which to the Mission would have been irreparable. But when we entered the room, it wore the same quiet air as when I left it.

With a grateful heart I now proceeded to Mr. Thomson's house. The wall in front of it had been raised to double its height, and used as a breast-work by the soldiers. The consular janissary had fled, but another native guard whom Mr. Thomson placed in the house, had remained. Though much exposed, it had wholly escaped, nor had the smell of fire passed on it. Its basement, which had been converted into a native chapel, was filled with goods which the natives had brought thither for safety, and these and all which it sheltered had lain undisturbed. The situation of this house is perhaps the finest on the Cape, and the view from its open court never seemed more delightful.

My tour was not yet completed, and I accordingly hastened to Mr. Smith's house, recently occupied by Mr. L. Thompson and Doctor Van Dyck. The field around it had been ploughed up by cannon balls, but on entering the enclosure, all traces of war vanished. The beautiful cypresses were still standing there, and the orange and lemon trees were bending beneath their rich load.

The janissary had remained, and the house was untouched. The basement of this is used for the printing establishment; and the press, together with the type, which, with no small reason, we had feared would be transmuted into bullets, were unharmed, and all, above and below, had been free from molestation.

The vigilance of our guards, who had remained, to my surprise, was doubtless a principal means of our escape; but it would have availed nothing, had not the violence of man been restrained by God. His interposition I gladly recognized, and thought of the declaration, "He shall deliver thee in six troubles, yea in seven there shall no evil touch thee; in famine he shall redeem thee from death, and in war from the power of the sword."

[*Newspaper.*

SCOTLAND.

DIOCESE OF THE ISLES.—Various clergymen have of late been appointed to officiate in this interesting diocese, under the episcopal superintendence of the Rt. Rev. David Low, LL. D., Bishop of the united Diocese of Moray, Ross, Argyle, and the Isles.

This diocese was one of the first formed in Scotland, and was indebted to the apostolic labors of St. Columba, and his college in Iona, for spreading amidst its desolate wilds the knowledge of Christianity; the seal of the diocese still bears testimony to this, as it is the figure of this holy man in the attitude of prayer in an open boat at sea. The Western Isles were anciently divided into two parts—the Sodoreys, or Southern Isles, and the Nordereys, or Northern Isles; over the former the Bishop of Man presided, and from this he derived the title of Bishop of Sodor; of the Northern Isles, a Scottish Bishop had the superintendence, who was merely called Bishop of the Isles.—*Christian Remembrancer*, Feb.

PROCEEDINGS.

DOMESTIC.

March 1, 1841.—Stated Meeting.—The Right Rev. Dr. Onderdonk took the chair.

The Rev. Wm. Richmond having resigned his seat, from inconvenience in attending the meetings of the Committee, his resignation was accepted.

March 15.—Stated Meeting.—The Right Rev. Dr. Onderdonk took the chair.

On the report of the Committee on Northern Missions, the Rev. Fernando C. Putnam was appointed a Missionary, and recognized as the Missionary at Bangor, Maine.

The Rev. L. P. W. Balch was elected a member of the Committee, in place of the Rev. Mr. Richmond, resigned.

FOREIGN.

Feb. 19, 1841, } *March 2, "* } *March 16, "* } *Stated Meetings.* The Rt. Rev. Chairman
present.

A letter from P. A. Brinsmade, Esq., American Consul for the Sandwich Islands, applying for an Episcopal Clergyman for Honolulu, was read and referred to a special committee.

Dr. John Smyth Rogers was appointed Treasurer of the Foreign Committee, from 22d of February.

The cordial thanks of the Committee were voted to the late Treasurer, Chas. J. Aldis, Esq., for the faithful and able discharge of his duties during the four years of his service in that capacity.

The Rev. James May, D. D., was appointed to present the claims of the Foreign Missions of the Church, in several of the Southern States, and to enter upon that duty forthwith.

INTELLIGENCE.

MISSIONARY NOTICES (DOMESTIC).—The Rev. F. C. Putnam has been appointed missionary, and recognized as the missionary at Bangor, Maine.

The Rev. Wm. Douglass, missionary, has been transferred from the station at Alton, Ill., to that at Tremont and vicinity in the same state.

The Rev. L. P. W. Balch, has been elected a member of the Domestic Committee in place of the Rev. Wm. Richmond, resigned.

DUCK CREEK.—The Domestic Committee again make known their desire to procure the services of a teacher for the Oneidas at Duck Creek, Wisconsin; one who has the ministry of the Church in view. A very interesting communication from that mission will be found on the first page of this number.

WESTERN INDIANS.—The Rev. Solomon Davis is expected to set out about the 20th of the present month on his visit of exploration to the Indian country, West of the Mississippi.

THE ANNUAL MEETING OF THE BOARD OF MISSIONS is appointed to be held in St. James Church, Philadelphia, June 16th. The Preacher on the occasion is the Rt. Rev. S. Elliott, D. D., Bishop of Georgia. A missionary meeting is to be held on the second evening of the session of the Board.

W. AFRICA.—The Rev. Dr. Savage writes from Cape Coast, 30th Nov., that he had been detained on the Gold Coast nearly three months, waiting for an opportunity to return to Cape Palmas; such a detention being very unusual. He had been laboring as a missionary at Dix Cove, and had heard shortly previous that all were well at the Mission at C. Palmas.

MISSION TO THE ASHANTEES.—In December last, the Rev. Mr. Freeman, accompanied by five other missionaries of the Wesleyans, &c., in all eleven persons, left England for the Gold Coast, appointed to Ashantee and the Coast of Guinea.

NESTORIANS.—The extracts, page 108, will prepare the reader for a more full account of the Independent portion of this Christian Church expected from the same pen. The hitherto inaccessible character of these wild mountaineers invests the recent visits of Dr. Grant with much interest, and the primitive simplicity of their present condition as a preserved branch of that ancient Church, must awaken a strong sympathy for them in the hearts of more favored Christians, when viewed in connexion with their earnest desire for instruction.

FOREIGN DEPARTMENT.—The Circular in the present number is not addressed by mail to the Rectors of parishes in general; but the subject of that appeal is again earnestly commended to their attention.

Since June last, the expenditure has been,	\$23,386,60
The Receipts, - - - - -	\$12,761,87
The Receipts during the same period last year,	\$14,490,66

Two months and a half yet remain of the present year; the appropriations for the succeeding year are then commenced, and unless relieved, there is no alternative before the Committee, but reduction in the missions. The short time intervening is now open for such relief.

CIRCULAR,

ADDRESSED, BY ORDER OF THE FOREIGN COMMITTEE OF THE BOARD OF MISSIONS, TO THE RECTORS OF PARISHES.

Rev. and dear Sir,—Our missions abroad now stand before the Church in a new position—entirely dependent for support upon the current income received, from time to time, from the several parishes. During nearly nine months past, the amount

has not reached the sum contributed during the same period last year, when the annual income fell short of the expenditure \$6000. The expenses during these nine months have exceeded the receipts nearly \$12,000. Now, there are no available funds—the Committee have been compelled to borrow for immediate outlay, and to sustain our present missions, \$15,000 are needed prior to the 15th of June:

On the other hand, the openings for increased effort are unusually inviting, and in some measure, offers have been made, to enter upon them. God has smiled upon our missions; and it remains for the Church in her faithfulness to ask for yet greater blessings.

It need scarcely be urged that in operations, where a year is in some instances needed to arrange for any material alteration, but little reliance can be placed upon mere temporary effort. Yet if at the close of the year, no increase of means appears—if the churches do not come forward in relief of the present necessity, and if a sense of personal christian responsibility is not now manifested in some greater measure, but one result can be contemplated. Believing however, that piety is not wanting, and that the extension of the gospel in its widest sense is dear to the pious believer, the Committee will not fear curtailment. Cheered by many instances of opportune aid, by the prompt assistance afforded to the other branch of our general missions, and by many expressions of cordial good will, they now make known the urgent need of immediate relief. They call now, in the simplicity of that faith, which looks for a divine blessing upon the steady liberality of Christ's disciples, and leaving the result, where it is safest, in God's hands, they will be guided by the response returned.—They place their Christian Brethren in possession of the facts, and if the answer is GO FORWARD, in this work of the Lord, they will do so most cheerfully, relying upon the promise that the knowledge of that Lord shall cover the earth.

May not the Committee, Rev. and dear Sir, entertain the hope that from your parish, if not already contributing to the measure of their ability, an opportunity may be offered prior to June for affording aid to these missions of their Church, in the hour of their greatest need, and hereafter for continuing an increased measure of support.

I am very respectfully yours,

JOHN A. VAUGHAN,

New-York, March 6, 1841. Sec. and Gen. Agent For. Com.

[April,

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

Contributions received by the Treasurer of the Committee for Domestic Missions, from 15th Feb. to 15th of March, 1841.

DIOCESE OF MASSACHUSETTS.

Bridgewater, Trinity Ch.,	- - - - -	15 00
Lowell, St. Ann's Ch., semi-annual contribution,	- - - - -	75 00— 90 00

DIOCESE OF RHODE ISLAND.

Providence, St. John's Ch., from a female communicant, being part of savings of last year's allowance for supply of wardrobe,	- - - - -	5 00— 5 0
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DIOCESE OF CONNECTICUT.

Brookfield, St. Paul's Ch., a female communicant, \$50; a male do. \$5,	- - - - -	55 00
Guilford, Christ Ch., collection,	- - - - -	13 00
Hartford, Christ Ch., contribution in answer to the special call of the Committee,	- - - - -	500 00
New-London, St. James' Ch., for church at St. Charles, Missouri, \$10; from the Ladies' Sewing Soc., \$50; part of collection, \$12; gift of an aged lady, \$3,	- - - - -	75 00
New-Milford, St. John's Ch., Missionary Bee-hive Society, Trumbull, Christ Ch., offerings,	- - - - -	15 00
Waterbury, St. John's Ch., contribution for church at New-Albany, Indiana,	- - - - -	20 00
		50 25— 728 25

DIOCESE OF NEW-YORK.

Brooklyn, Calvary Ch., collection, one half,	- - - - -	3 50
Hudson, Christ Ch.,	- - - - -	20 00
New-York, St. John's Chapel, collection, \$180 78; Mrs. Susan Aycrigg, \$50; from one who went unprepared for the collection on Sunday, March 7th, \$10,	- - - - -	240 78
St. Luke's Ch., Young Men's Miss. Soc., (for Ch. at Jefferson City, Missouri, \$25.)	- - - - -	210 00
St. Paul's Chapel, collection,	- - - - -	161 33
From the family mite box, \$2 86; Wm. Osborn, annual, one half, \$5; Stewart Brown, \$50;	- - - - -	82 86
Anonymous, \$5; Miss M. L., \$20,	- - - - -	3 00— 721 47
Otsego County, from a lady,	- - - - -	

DIOCESE OF WESTERN NEW-YORK.

Cazenovia, W. R. Lathrop, Esq.,	- - - - -	10 00
Rochester, St. Luke's Ch., half,	- - - - -	10 00
Rome, Zion Ch., collection,	- - - - -	6 00— 26 00

DIOCESE OF NEW-JERSEY.

Moorestown, Trinity Ch., collection,	- - - - -	10 00— 10 00
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DIOCESE OF PENNSYLVANIA.

Bellefonte, St. John's Ch.,	- - - - -	10 00
Harrisburgh, St. Stephen's Ch., William Griffith,	- - - - -	3 00
Philadelphia, Christ Ch., quarterly collection,	- - - - -	161 17
St. James' Ch., Sunday school, from a colored class, for St. Charles, Missouri,	- - - - -	10 00
St. John's Ch.,	- - - - -	50 00
Trinity Ch., Juvenile Miss. Soc. of Male Sunday schools,	- - - - -	17 54
Miss Ann Fleming,	- - - - -	2 00
Rockdale, Calvary Ch., Miss. Assoc. for church at Jefferson City, Missouri,	- - - - -	40 00— 293 71

DIOCESE OF DELAWARE.

Wilmington, Trinity Ch., contribution,	- - - - -	6 00— 6 00
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DIOCESE OF MARYLAND.

Annapolis, St. Ann's Parish, contribution,	- - - - -	50 00
Georgetown, D. C., St. John's Ch., collection,	- - - - -	5 50— 55 50

DIOCESE OF VIRGINIA.

Albemarle Co., Charlottesville, Fredericksburg Parish, Rev. R. K. Meade, \$15; Miss Sarah Gilman, \$10; Mrs. Lucy A. Minor, \$10; Mrs. Louisa Meriwether, \$5; Miss Mary Craven, \$2 50; Dr. Frank Carr, \$2 50; Col. Thomas Ma- con, \$5; Miss A. Terrill, \$1 25; Mrs. Allen Rives, \$1 50; Mrs. Eliza Bourne, \$5; each being one half, - - -	57 75
Fairfax Co., Alexandria, D. C., from a few members, - - -	25 00
Frederick Co., Winchester, Christ Ch., - - -	34 00
Loudon Co., Leesburgh, Shelburne Parish, St. James' Ch., Miss. Soc., - - -	35 00
Ohio Co., Wheeling, St. Matthew's Ch., - - -	12 50— 164 25

DIOCESE OF NORTH CAROLINA.

Washington, St. Peter's Ch., Rev. John Singletary, contribu- tion for the years 1840 and 1841, - - -	20 00— 20 00
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DIOCESE OF SOUTH CAROLINA.

Charleston, St. Peter's Ch., from a lady, \$10; Rev. W. H. Barnwell, previously pledged, \$160, - - -	170 00
St. John's Island, St. John's Ch., contribution, half, - - -	41 91— 211 91

DIOCESE OF ALABAMA.

Florence, — Ch., } (a miss. station,) \$6 37; Mrs. F. Arm- Tuscumbia — Ch., } instead, \$2, - - -	8 37— 8 37
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DIOCESE OF MISSISSIPPI.

Natchez, Trinity Ch., collection, - - -	50 00— 50 00
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DIOCESE OF LOUISIANA.

New-Orleans, Richard Relf, - - -	12 00— 12 00
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DIOCESE OF KENTUCKY.

Louisville, St. Paul's Ch., collection, - - -	125 50— 125 50
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DIOCESE OF ILLINOIS.

Chicago, St. James' Ch., contribution, - - -	22 00— 22 00
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DIOCESE OF INDIANA.

Michigan City, Trinity Ch., offerings, - - -	20 00— 20 00
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DIOCESE OF OHIO.

Cayahoga Falls, St. John's Ch., offerings, - - -	20 00
Cincinnati, St. Paul's Ch., from two ladies, for Alabama, -	10 00
Newark, Trinity Ch., collection, half, - - -	10 00
Putnam, Mrs. Reed, - - -	15 00
Zanesville, St. James' Church, - - -	5 00— 60 00

DIOCESE OF MICHIGAN.

Ann Arbor, St. Andrew's Ch., collection, - - -	10 00— 10 00
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\$2639 96

Total contributions since June 15, \$20,509 75.

Total payments since June 15, 21,669 64.

Due, and most of it to be disbursed in the } 7,000 00.
first part of the present month, about,

N. B. The Committee have received from the Female Prayer Book Society of Philadelphia, 6 quarto, and 330 12mo. Prayer Books, and 20 copies of the Offices of the Church, together with some Tracts, for distribution at Domestic stations.

FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following donations from Feb. 15th to March 15th, 1841.

MAINE.

Saco, Trinity Ch., Monthly Missionary Meeting, - - -	\$4 00— 4 00
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MASSACHUSETTS.

Lowell, St. Ann's Ch., semi-annual, - - -	25 00— 25 00
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RHODE ISLAND.

Newport, Zion Ch., Ladies, for fem. beneficiary at Cape Pal- mas, second ann., - - -	20 00
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Providence, St. John's Ch., for Richmond Phil. School at Athens, (bal. of \$84, ann. subscription,) \$9, for African Mission, \$42, - - -	51 00— 71 00
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Grace Ch., Missionary Soc., (by misprint in March, \$2,) - - -	200 00
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ACKNOWLEDGMENTS.

CONNECTICUT.

Waterbury, St. John's Ch., Juvenile Sewing Soc., for Sarah Morgan, at C. P., 6th semi-ann. contr., - - -
"A. C." for Athens, - - - - - 10 00
5 00— 15 00

NEW-YORK.

Brooklyn, L. I., Calvary Ch., Mon. Miss. Meeting, (half,) - 3 58
New-York, Grace Ch., for African Mission, - 200 00
St. Luke's Ch., Young Men's Miss. Soc., for Africa, \$46; for Texas, \$5; for Constantinople, \$5; General, \$154; (\$10 already acknowledged,) 200 00
Church of Nativity, for Texas, (half,) - 3 18
St. Stephen's Ch., a member, for Africa, - 100 00
Rev. Wm. A. Hallock, \$10; Wm. Osborn, annual, (half,) \$5; Friend, to For. Missions, \$5; 20 00— 526 68

WESTERN NEW-YORK.

Rochester, St. Luke's Ch., additional, (one half,) - - - 10 00— 10 00

NEW-JERSEY.

Burlington, St. Mary's Ch., Ladies, for support of a teacher at Athens, \$50; a parishoner, \$10, - - - - - 60 00
Moorestown, Trinity Ch., (one half,) - - - - - 10 00
Penn's Neck, St. George's Ch., for African Mission, - - - - - 3 75— 73 75

PENNSYLVANIA.

Harrisburgh, Wm. Griffith, - - - - - 4 00
Philadelphia, St. Andrew's Ch., female society, for Greek Missions, \$100; Male S. S., for Africa, \$31, - 131 00
St. John's Ch., Northern Liberties, - 50 00
Trinity Ch., Juvenile Miss. Soc., Male S. S., - 17 54
Wilksbarre, St. Stephen's Ch., - - - - - 22 25— 224 79

DELAWARE.

Wilmington, Trinity Ch., - - - - - 4 00

MARYLAND.

Baltimore, St. Peter's Ch., from Minor Assoc. for the education of two African boys, \$40; Orson Kellogg, \$50; Miss Priscilla Hall, \$2; M. Wethered, \$2; Dr. Wright, \$1; A friend, \$5; - - - - - 100 00— 100 00

VIRGINIA.

Alexandria, Christ Ch., - - - - - 25 00
Charlottesville, Rev. R. K. Meade, \$15; Mrs. Sarah Gilmer, \$10; Mrs. Lucy A. Minor, \$10; Mrs. Louisa Merriweather, \$5; Mrs. Mary Craven, \$2 50; Dr. Frank Carr, \$2 50; Col. Thos. Macon, \$5; Miss A. Terril, \$1 25; Mrs. Alex. Rives, \$1 50; Mrs. Eliza Beirne, \$5; (one half,) - - - - - 57 75
Leesburg, St. James' Ch., Miss. Soc. - - - - - 21 40
Wheeling, St. Matthew's Ch., (one half,) - - - - - 12 50— 116 65

SOUTH-CAROLINA.

Charleston, St. Peter's Ch., Working Soc., for Africa, \$100; Mardin, \$50; Athens, \$50; Crete, \$30, - - - - - 230 00
Pee Dee, Prince Frederick Chapel, - - - - - 20 00
St. John's Island, St. John's Ch., (one half,) - - - - - 41 91
St. Matthew's Parish, a friend to missions, - - - - - 60 00— 351 91

OHIO.

Newark, Trinity Ch., (one half,) - - - - - 10 00
Putnam, Mrs. Reed, - - - - - 15 00
Zanesville, St. James' Ch., - - - - - 5 00— 30 00

KENTUCKY.

Louisville, St. Paul's Ch., for support of Wm. Jackson, at Cape Palmas, (in part,) - - - - - 8 00— 8 00

MISSOURI.

St. Louis, R. P. Williams, - - - - - 3 00— 3 00

\$1563 78

N. B. Received from Miss E. Harland, for Katerina, at Athens, \$10.

Total receipts since 15th June, \$12,761 87.

Total expenditures since do. 23,386 60.

The receipts in 1840 for the same period, were \$14,490 66.